

Abiah Darby

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A N
EXHORTATION
I N
CHRISTIAN LOVE, &c.



D.A.
A N
EXHORTATION

I N
CHRISTIAN LOVE,

TO ALL WHO FREQUENT
HORSE-RACING, COCK-FIGHTING,
THROWING AT COCKS, GAMING,
PLAYS, DANCING,
MUSICAL ENTERTAINMENTS,

OR ANY OTHER
VAIN DIVERSIONS.

The THIRD EDITION.

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EXHIBITION

CHRISTIAN LOVE

TO BE HELD AT THE

ROYAL EXHIBITION

OF 1851



AND THE

INTERNATIONAL EXHIBITION

OF 1851

AND THE

INTERNATIONAL EXHIBITION

OF 1851

AND THE

INTERNATIONAL EXHIBITION

A N

EXHORTATION, &c.

DEAR FRIENDS,

AN Exhortation in *Gospel Love*, lives in my Heart to all Ye, who frequent and practise such Diversions as Horseracing, Cock-fighting, throwing at Cocks, Gaming, Plays, Musical Entertainments, Dancing, &c. to request, ye will seriously consider the *Tendency* and *Consequence* of such Pursuits.

That they tend to *alienate* your Minds and *Affections* from God.

And that the *Consequence* of such *Alienation* from God, is utter *Destruction*.

That they tend to alienate your Minds and Affections from God, is demonstrable from holy Scripture, in which I hope ye all believe.

Then when a Man is dipped into the Diversions and Pleasures of the World, he is dipped into the *Friendship* and *Love* of the World, which the holy Apostle *James* says, is *Enmity with God*; and the holy Apostle *James* iv. 4.

John

1 John ii. 15. *John declares, If any Man love the World, the Love of the Father is not in him. Therefore this Friendship and Love of the World and its Diversions; tend to alienate the Mind and Affections from God; and if the Mind and Affections of Man be alienated from*

Rom. i. 28. *God, he desires not to retain God in his Knowledge, but rather to live in Forgetfulness of his Creator, and his especial Duties to him: Then the Enemy of our Happiness prevails, and the Consequence is utter Destruction. Man being created a free Agent, may walk and act as he pleases; but holy Scripture saith,*

Eccl. xi. 9. *Know thou, that for all these Things God will bring thee into Judgment. For God shall bring every Work into Judgment, with every secret Thing, whether it be good, or whether it be evil.*

1 Cor. iii. 13. *Every Man's Foundation must be tried by Fire, saith holy Paul; by the fiery Judgments of the great God; which, saith the*

Mal. iv. 1. *Prophet, shall burn as an Oven, and all the proud, yea, and all that do wickedly, shall be as stubble, and the Day that cometh shall burn them up, saith the Lord of Hosts, that it shall*

Mal. iii. 2. *leave them neither Root nor Branch. Then who may abide the Day of his coming, and*

Heb. i. 13. *who shall stand when he appeareth? For God*
is



is of purer Eyes than to behold Evil, and cannot look on Iniquity: For the Lord hateth Psalm v. 5. *all Workers of Iniquity.*

Therefore, if Mankind desire to escape the just Judgments of God, and would be received into Happiness, they must *ab-* 1 Thes. v. 22. *stain from every Appearance of Evil; must become holy; for, said the Apostle, with-* Heb. xii. 14. *out Holiness, no Man shall see the Lord; a-* gain, the Apostle says, *Be ye Holy, for I the* 1 Pet. i. 16. *Lord your God am Holy: Also, our blessed Saviour enjoins, Be ye therefore perfect, as* Matt. v. 48. *your Father which is in Heaven is perfect.*

Some People may say, it is impossible to be holy while we live in this World; but this is dangerous Doctrine, charging the Lord with requiring Impossibilities of his Creatures; arraigning his Justice, his Love, his Mercy! Dearly Beloveds, I hope ye believe the holy Scriptures: Then hear what he farther saith, *My Grace is sufficient for* 2 Cor. xli. 9. *thee; and, Greater is he that is in you, than* 1 John iv. 5. *he that is in the World.*

In the Church Service, ye pray God to give you his *Holy Spirit to preserve you from Evil; and to enable you to keep his holy Will and Commandments: If it is impossible to live an holy Life, why do you*
thus

thus pray? Or, why is it enjoined in the Church Service? For to *keep*, is to *obey* his holy Will and Commandments; and this is a being holy.

Remember also what is promised for you, and what ye promise for yourselves before the Bishops; *to renounce the Devil and all his Works, the Poms and Glory of the World, with all the covetous Desires of the same, and all the carnal Desires of the Flesh; so that ye will not follow, nor be led by them, and obediently keep God's holy Will and Commandments, and walk in the same all the Days of your Life.* What Promises to live a holy Life, can be expressed in Words more strong than these?

Dearly Beloveds, it behoves you to consider, whether ye were in earnest, when ye thus promised to live a holy Life? For if you were in Earnest, you certainly believed you had received Power to attain to this Perfection, and were resolved to exert that Power to the Completion of it.

Then, how presumptuous it is in any one who hath thus believed, and thus promised, to deny their Faith, and forget their Promises to God, made before his People, so far as to assert,

assert, it is impossible to live an holy Life, or be holy whilst they live in this World !

Dearly Beloveds, take Care ye deceive not yourselves, neither be found mocking Gal. vi. 7. the Lord your God, who will not be *mock- Jer. xvii. 10.* ed, nor can he be deceived ; *he searcheth the Heart and trieth the Reins,* and knoweth the Thoughts : He knoweth those who *draw nigh unto him with their Mouth, and honour him with their Lips, but their Hearts are far from him ;* and he will surely plead with these in Judgment. Matt. xv. 8.

The holy Scriptures testify, and our own Consciences bear witness, that the Lord is no hard Master : For, search the Scriptures, and ye will find Clouds of Witnesses to this great Truth, that the Lord requireth no Impossibilities of his Creatures ; but on the contrary, *he would have all come to the Knowledge of the Truth,* as it is in Jesus, *and be saved ;* which Knowledge he hath not only revealed in holy Scriptures, which he hath blessed us with for the outward Rule of Faith, but he hath placed in our Hearts the Knowledge of his Will : *I will,* Jer. xxxi. 33. *saith he, put my Law in their Hearts, and* 1 John ii. 27. *write it in their Minds.* Again, *what is to be known of God is manifest in Men ;* for Rom. i. 19.

1 John v. 10. God hath shewn it unto them; every Man therefore hath the Witness in himself, which shews him the Evil, and condemns for Evil: This, saith our Lord, is the Condemnation, that Light is come into the World, and Men love Darknes rather than Light, because their Deeds are Evil; but every one that doeth Evil hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd: But he that doth Truth, cometh to the Light, that his Deeds may be made manifest, that they are wrought in God. And according to the holy Evangelist John, this Light is Christ which enlighteneth every Man that cometh into the World; and the Apostle Paul saith, for God who commanded Light to shine out of Darknes, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ:—All Things that are reprov'd, are made manifest by the Light: for whatsoever doth make manifest, is Light. Wherefore he saith, awake thou that sleepest, and arise from the Dead, and Christ shall give thee Light: See then that ye walk circumspectly, not as Fools, but as Wise, redeeming the Time, because the Days are Evil. Wherefore be ye not unwise, but understanding what the Will of

John iii. 19.
20, 21.

John i. 9.

2 Cor. iv. 6.
Eph. v. 13,
14, 15, 16,
17, 18.

of the Lord is. *And be not drunk with Wine, wherein is Excess: but be filled with the Spirit.*

Ask any Man who hath his Understanding; and if he speak the Truth, he will confess he is reprov'd for Evil, by a *Something* in him superior to himself, which *Something*, is no less than the *Light* of Christ, the Con- Col. i. 27.
demner of Sinners; but in the Saints, the *Hope of Glory*.

Then, according to the holy Scriptures, the Spirit of God strives with Men, while the Day of their Visitation lasts. But the Lord saith, *My Spirit shall not always* Gen. vi. 3.
strive with Man. A Man may outlive the Day of his Visitation, and being then in an hardened State, will not feel the Re- Prov. vi. 23.
proofs of Instruction, which, saith the wise Man, *are the Way to Life*. Therefore, saith 2 Cor. xiii. 5.
the holy Apostle, *Examine yourselves, whether ye be in the Faith: prove your own- selves: know you not your own selves, how that Jesus Christ is in you, except ye be Re- probates?*

Some may assert that Horse-racing, Cock-fighting, throwing at Cocks, Gaming, Plays, Music, Dancing, and other such Diversions, are not evil but innocent recreations.

Dearly

Dearly Beloveds, I repeat my Request, that you will consider their Tendency. At such Diversions, great Companies are gathered together, many with their Minds elevated with strong Liquors, to see the Creatures of God abused, which he hath graciously given us for our *lawful*, not *unlawful* Use; laying Wagers concerning them; speaking indecent Expressions; taking the Name of God in vain; uttering Oaths and Imprecations upon themselves and Others; envying one another's Success in Gaming; Quarrelling and Fighting; and the Nights concluded with Dancing, Plays, Gaming or Drinking, &c.

Can these be called *innocent Recreations*, fitting and suitable for Christians to practise; who are enjoined, *to work out their Salvation with Fear and Trembling*: And as Phil. ii. 12. the Time is short, using all *Diligence to make their Calling and Election sure*, watching unto Prayer, to be ready against the 2 Pet. i. 10. *Midnight Cry* come? Are these Practices the Matt. xxv. 6. *grand Characteristic of the true Followers of our Lord and Saviour Jesus Christ*, whom ye profess is your *Leader and Captain of your Salvation*?

Oh!

Oh! remember, he died for you, that he might *redeem you out of all Evil*, and present Tit. ii. 14. you to himself *without Spot or Wrinkle or any* Eph. v. 27. *such Thing!*

Some may say, we do not join with such Evil, we only meet for Amusement and to see one another. Dearly Beloveds; can we touch *Pitch* and not be *defiled*? Can we go Eccl. xiii. 1. with the Multitude and not be deemed of their Number? Doth not the Love of such Things proceed from the same Root, the same Spirit? Cannot we employ our spare Time, if indeed it can be said we have any spare Time, in more profitable Exercises?

I Query; Were these Diversions, the Diversions of the first Christians? Did they spend their Time in them, that precious Time, which they saw was all little enough, to effect their Redemption in?

On the contrary: Do they not exhort the Believers, *not to walk as other Gentiles walk*, Eph. iv. ch. *in the Vanity of their Minds, having the Understanding darkened, being alienated from the Life of God, through the Ignorance that is in them, because of the Blindness of their Heart: who being past feeling, have given themselves over unto Lasciviousness, to work all Uncleaness with Greediness.* But the Apostle adds,

adds, *Ye have not so learned Christ: if so be that ye have heard him, and have been taught by him, as the Truth is in Jesus. That ye put off concerning the former Conversation, the old Man, which is corrupt according to the deceitful Lusts: and be renewed in the Spirit of your Mind: that ye put on the new Man, which after God is created in Righteousness and true Holiness. As ye may read at large, wherein he exhorts to put away all corrupt Communication, Lying, Deceit, Anger, and every Work of the Devil.*

1 Pet. iv. ch.

Also the Apostle Peter exhorts; *that forasmuch then as Christ hath suffered for us in the Flesh, arm yourselves likewise with the same Mind: for he that hath suffered in the Flesh hath ceased from Sin: that he no longer should live the rest of his Time in the Flesh, to the Lusts of Men, but to the Will of God. For the Time past of our Life may suffice us to have wrought the Will of the Gentiles, when we walked in Lasciviousness, Lusts, Excess of Wine, Revellings, Banquetings, and abominable Idolatries: Wherein they think it strange that you run not with them to the same Excess of Riot, speaking Evil of you: who shall give Account to him that is ready to judge the Quick and the Dead. For, this Cause,*

Cause, adds he; *was the Gospel preached, that Men in their fleshly Lusts might be judged, but live according to God in the Spirit. But, saith he, the End of all Things is at Hand: be ye therefore sober and watch unto Prayer.*

These holy Christians took up the Cross to all Excess, all Diversions, all the Customs and vain Fashions of the World; and passed their Time of sojourning here in Fear; looking forward towards a better Country, a City that hath Foundations, whose Builder and Maker is God. 1 Pet. i. 17.

Doth not the whole bent of the holy Scriptures tend to exclaim against these Diversions, proceeding from the Spirit of the World, which is Enmity with God, and therefore inconsistent with the Followers of Christ; who expressly declares, that *whosoever will be his Disciple, must deny himself, and take up his Cross daily, and follow him in the Regeneration.* Let us therefore not deceive ourselves, such as we sow, such shall we reap; for no Man can serve two Masters. James iv. 4.

It highly behoves every Mind intending for Heaven, to query with themselves; What Conduct and Practice, is most agreeable to the great Master they desire to serve, Luke ix. 23.
xiv. 27.

in

in Order to obtain Heaven: And whether pursuing these Diversions, be doing the
 Mat. viii. 21. *Will of their Master and Father, which is in Heaven.* For our Lord saith, *it is not every one that saith unto me, Lord, Lord, that shall enter into the Kingdom of Heaven; but*
 Mat. x. 32, *he that doeth the Will of my Father which is in Heaven.* He also saith; *Whosoever therefore shall confess me before Men, him will I confess also before my Father which is in Heaven; but whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven.*

Dearly Beloveds; can we gather from all these Expressions and Declarations of our Lord, that he commanded or encouraged his Followers to go to Horse racing, Cock-fighting, throwing at Cocks, Gaming, Plays, Music, Dancings; or to use Swearing, taking the Name of God in vain, Drinking to Excess, &c? Were these what he enjoined his Followers to practise? Is this Practice the
 1 Cor. xi. 1. *fulfilling the Request of the Apostle Paul, who exhorts the Believers to follow him as he followed Christ?* Is this indeed a denying yourselves a bearing your Cross in the Face of a gainsaying World? Is this entering in at the *strait Gate*, and walking in the *narrow*
 row

row *Way* which leads to Life? Are these Diversions you so eagerly pursue, indeed the *Law and Statutes* God Almighty hath commanded and imprinted in your Minds? Oh, Dearly Beloveds! You must confess with me; these are not the Commands of God your Maker, nor of Christ your Saviour, nor the Gate that leads to Heaven; but diametrically opposite to a *Christian Life*; which is a continual Warfare, a fighting the good Fight of Faith, a dying daily to the World and all its Enticements.

Jer. xxxi. 33.
Heb. x. 16.

1 Tim. vi. 12.
1 Cor. xv. 31.

In a Degree of that infinite Love, shewn forth by the heavenly Father, through his Son Christ Jesus unto us, I call unto all you who follow these Diversions, to consider how greatly you debase the Dignity of your reasonable Souls, which are of divine Original, *breathed* forth from the great God of the Universe, who made you good and perfect, hath blessed you with Understanding, and placed *his holy Spirit* in your Hearts, to be a *Light and Guide* to your Steps in the Way of true Holiness. I appeal to your enlightened Understandings; what could the Lord have done more for you that he hath not done? And is not following these Practices, frustrating his gracious inten-

Gen. ii. 7.

1 Cor. iii. 16
17.

tion for which he created you? For according to holy Scripture, he created you to glorify him here, *in a godly Life and Conversation*, that when ye have done with this World, ye may be glorified by him in the Heavens through all Eternity. But remember, it is *the willing and obedient*, those who *forsake* all hindering Things for his Name's Sake, *that shall in this Life reap an hundred Fold, and in the World to come Eternal Life.*

Isa. xliii. 7.
2 Pet iii. 11.

Isa. i. 19.

Matt. xix. 29

Mat. xxv. ch.

To you then, whom the Beneficent Father hath blessed with Affluence, and placed in higher Stations than the Generality of your Fellow-Creatures; You I address in Humility, and beg you will reflect, that a double Obligation is laid upon you to walk in awful Reverence and Circumspection before your God, as *faithful Stewards* of his manifold Mercies and Grace.

He hath eminently dignified you in a spiritual and temporal Relation, hath enabled you to acquire Knowledge human and divine, so that great Things will be required of you; *for where much is given, much is required.* Ye therefore hath he exalted in eminence; not to do your own *Will*, but his *Will*; to be good Examples to Others in the Way of Life and Salvation.

Luke xii. 48.

And

And if instead of being such good Examples to lead into that Way, ye open the *wide Gate*, and lead others into the *broad Way*, Matt. vii. 13. which ends in *Destruction*, what will ye not have to answer for in the great Day of Retribution?

Peoples Eyes are upon you, they love to imitate, they conclude ye know better than they, and implicitly follow your steps; therefore by your thus acting, ye not only transgress yourselves, but are accessory to lead others to err. Consider I pray you these Things and their fatal Effects, and prevent the Streams of Transgression, by stopping the Source from whence they flow; it being in your Power not only to discourage, but to put an entire Stop to them. A Hint to the Wise is sufficient: I would not be tedious unto you; but, as saith the Apostle, when he exhorts the Believers, *who had escaped the Corruptions of the World*, 2 Pet. i. ch. *to give all Diligence, to add to their Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance; Patience; and to Patience, Godliness; and to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity. For if these Things be in you, and abound, they make you that you shall*

shall neither be barren, nor unfruitful in the Knowledge of our Lord Jesus Christ.—I will not be negligent to put you in Mind of these Things, though ye know them.—Oh, happy will you be if ye also put his Advice in Practice!

And to you whom divine Wisdom hath seen meet to place in a middle or lower station of Life; I address myself in Gospel Love, and intreat ye will not be eager to follow the Steps of others to your own Destruction. Consider, I pray you, that your Souls are as valuable and precious in the Sight of God as the Souls of the Rich. The Lord is no *Respecter of Persons*; for in every Nation he that feareth him and worketh Righteousness is accepted with him: For he hath made of one Blood all Nations.

A^{cts} x. 34,
35.
xv. 26.

Ye have the Privilege to attain to as high Stations in the Heavens, as others who seem to be set above you here; Heaven not being entailed upon the Rich, nor denied the Poor.

Luke xvi. ch. Remember the *rich Man* and *Lazarus*; the first was plunged into Hell, and the latter exalted into Glory.

Oh, Dearly Beloveds! strive to enter in at the *strait Gate*, which is the Way to Life: Abstain from every Appearance of Evil:

Evil: Go not to Horse-racing, Cock-fighting, throwing at Cocks, Gaming, Plays, Music, Dancing, or drinking to Excess; for all these are the Fruits of the *broad Way* which leads to *Destruction*, and are the Devil's Baits to catch unwary Souls; and that they are his Baits to draw into his Snares, ye may know by the Consequences which they produce. What Oaths, Swearing, taking the Name of God in vain, and other evil Words are uttered at such Times, in the hearing of the great God of Heaven and Earth! What quarrelling, fighting, and often Bloodshed in the Sight of him, before whom ye must not only answer for every *Action*, but for every *idle Word*; and who will not *hold him guiltless that taketh his Name in vain!* Exod. xx. 7.

I hope you believe the Holy Scriptures; then hear what they say; *Fear God and keep his Commandments, for this is the whole Duty of Man: For God shall bring every Work into Judgment, with every secret Thing, whether it be good or whether it be evil.* Again, our Lord saith; *But I say unto you, that every idle Word that Men shall speak, they shall give Account thereof in the Day of Judgment; for by thy Words thou shalt be justified, and* Eccl. xii. 13, 14.
Matt. xii. 36, 37.
by

by thy Words thou shalt be condemned. Then as this is the Case, what Manner of People ought we to be in all Holiness of Life? Here is no Liberty for drinking to Excess; no Liberty for vain wicked Words, nor partaking of vain evil Diversions; but a *watch-*
 Mar. xiii. 33. *ing unto Prayer,* and as sober devout Christians, in Heart, Life and Conversation, striving with all our Might to be in Readiness against God call us to Judgment; for we know not in what Hour he will call us: And how terrible will it be, if we are not ready when he calls? Where shall we then hide our Heads from his just Wrath?

Pfalm vii. 11 The Scripture saith, *God is angry with the Wicked every Day.* All Sin is Wickedness, and all Disobedience to the Law of God is Sin.—Dearly Beloveds; I request ye will search the New Testament through, and see if ye can find Horse-racing, Cock-fighting, throwing at Cocks, Plays, Gaming, Dancing, Drinking to Excess, Swearing, taking the Name of God in vain, agreeable to a Christian Life? Ye may inconsiderately deem them right, and consistent to the Law of Christ; because others practise them, whom ye conclude know better than you; nay, strange to tell, even some of your
 Teachers

Teachers who stile themselves the *Ministers of Christ*, are so eager to join in these Practices, that a Stranger to the Doctrine of Christ and his Apostles, would readily conclude they were the Commands of Christ and his Apostles.

But consider how nearly such pretending Teachers resemble those, whom the Almighty by his Prophet exclaimed against, viz. *O my People, they which lead thee, cause thee to err, and destroy the Way of thy Paths.* Isa. iii. 12.
xi. 16.

Again, he saith, *The Priest said not, where is the Lord? And they that handle the Law, knew me not: The Pastors also transgressed against me, and the Prophets prophesied by Baal, and walked after Things that do not profit. Wherefore I will yet plead with you, saith the Lord, and with your Children's Children will I plead. For pass over the Isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a Thing. Hath a Nation changed their Gods, which are yet no Gods? But my People have changed their Glory, for that which doth not profit. Be astonished, O ye Heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my People have committed two Evils: They have forsaken me the*
Foun-

Fountain of living Waters, and hewed them out Cisterns, broken Cisterns, that can hold no Water.— Oh Dear Friends! suffer not yourselves to be deluded by *blind Guides*, as these people were, until they all fell into the *Ditch of Destruction!*

Matt. xv. 14,
xxiii. 16, 17.
Luke vi. 39.

We have great Cause to bless the God of our Mercies, who hath permitted us to live under so gracious a Government, in which all may have the Privilege of reading the Holy Scripture, which we know is the only outward Rule of Faith and Practice, for rich and poor to obey, and square their Actions by. And we find in the Scriptures, that what Men in their own Will and Wisdom as Men, call lawful, is, notwithstanding not lawful, expedient, nor agreeable to the Law of Christ our holy Head, if it tend to alienate the Soul from God: And it is very manifest by the *Consequences*, these Diversions are of *this Nature and Tendency*; causing you to forget God your Maker, who created you for Glory and Happiness; and causing you to forget your Lord and Saviour Jesus Christ, who shed his most precious Blood for you, that he might redeem you out of all these Abominations. Consider this, saith the Lord, ye that forget God, lest I tear you in Pieces, and there

Psalms ix. 17.

1. 22.

there be none to deliver, for the Wicked shall be turned into Hell, and all the Nations that forget God.

Oh! let the Word of Exhortation have place in your Hearts, to persuade you to refrain from these Things; lest the Lord break forth in Anger, and take you away in his sore Displeasure: *Then who can abide the Day of his coming, or who can dwell with everlasting Burnings?* Mal. iii. 2.
Isa. xxxiii. 14

Remember the End of those who were mighty to drink strong Drink, who sat till Wine enflamed them; who loved Instruments of Music in their Feasts; and chaunted to the Sound of the Viol, who put the evil Days afar off, and did not remember the afflicted; who did not regard the Lord their God, nor consider the Operation of his Hands; For these the Lord declares by his Prophet, *Hell hath enlarged herself, and opened her Mouth without Measure; and their Glory, and all their Multitude, and all their Pomp, and he that rejoiceth shall descend into it!* Isa. v. chap.
Amos vi. ch.

Dearly Beloveds; is not the Lord the same now as heretofore, and his Laws, Statutes and Judgments unchangeable? Yea, *there is no Variableness, neither Shadow of turning in the Lord our God: He giveth no more* James i. 17.

Isa. xi. 9.
Hab. ii. 14.

Liberty now, than he did in those Days; nay, He expects more from us in this enlightened Age, wherein the glorious Light of his Gospel is revealed, and *his Knowledge covers our Land, even as the Waters cover the Sea.* And shall we be worse than they whom he thus threatens? Shall we condemn his Laws, and trample his Commandments under foot? Will it not be just in him to set us aside? We that in all Respects have been more favoured than any Nation under Heaven: Will not he indeed look for *Fruits* from us; *Fruits* of Righteousness, Gratitude, Love and Obedience? Oh! the reckoning Day is hastening on apace; then I beseech you give Place to Reflection; suffer *the still small Voice, the holy Witness* God hath placed in your Consciences, to be heard, and not only hear, but suffer it to prevail over your stubborn Wills.

Acts xvi. 18.

Matt. iii. 11.
Eph. iv. 24.

Ye pray that the *Will of God may be done*: Then let him do his *Will*: Let him work a thorough Change in you *from Death unto Life; from the Power of Satan, to live under his holy Power; baptised with the Holy Ghost and Fire, created anew in Christ Jesus*; cease to do your own and the Devil's Works, *work the Works of God*: That where-

as ye heretofore followed the Rich and Great in this World, in the *broad Way to Destruction*; ye now will follow the Lord Jesus your Saviour, *who was crucified for you, and bought you with the Price of his Blood!* And hath set before you an *Example of Self-Denial and Cross-bearing!* Who, although the Maker and Upholder of the Universe, yet in his *Humiliation, in his Humanity*, he chose none of the Grandeur nor Pleasures of this World; but shewed unto us that they are altogether inconsistent with a Christian Life, therefore not to be *touched with, tasted, nor handled*, nor be had in any Estimation in Comparison of the *permanent Joys of a blessed Eternity.* 1 Cor. vi. 20.

He knowing all these Things, hath graciously pointed out unto us the Way which alone leads unto this glorious State. *Strive*, Matt. vii. 13, saith he, *to enter in at the strait Gate; for wide is the Gate and broad is the Way that leads to Destruction, and many there be that go in thereat: Because strait is the Gate and narrow is the Way which leadeth unto Life, and few there be that find it.* The Reason why so few find it, is, because they in direct Contradiction to the holy Law of God, chuse Heb. xi. 25. and will indulge themselves in the Pleasures of

of Sin, though they know they *last but for a Season*; rather than deny themselves and take up the Cross to their own Wills, although they know the Exchange is everlasting Happiness: *Amazing Stupidity, and gross Infatuation!*

Oh, Dearly Beloveds! think of these Things, reform your Lives, and walk as becomes your holy Profession. Remember that the Children of *Israel* were to dwell alone, and not to mix with the Heathen World, nor follow their Practices nor Customs, which were an Abomination to the Lord: Who said;

2 Cor. vi 17,
18.

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean Thing; and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.

Rev. xviii. 4,
5.

Again the holy Apostle saith; and I heard a Voice from Heaven, saying, come out of her my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues: For her Sins hath reached unto Heaven, and God hath remembered her Iniquities. Now please to observe; that the Christians are the *Spiritual Israel of God*; therefore Christians are not to mix themselves with the Heathen, nor partake of their Practices nor Customs.

Customs. But Horse-racing, Cock-fighting, throwing at Cocks, Games, Plays, Musical Entertainments, Dancing, Drinking to Excess, are heathenish Practices and Customs, (nay some of them worse than the Heathens were found in) whom the Lord cast out and destroyed from the Earth.

Our blessed Lord saith, *not one Sparrow* Matt. x. 29,
shall fall on the Ground without the Father.

Then if the great Creator of the Universe, regard and care for the minute Parts of his Work, how much more for the well being of the greater? He hath showered down of his blessings upon us, in a glorious manner, and subjected the Animals to us for our lawful Use, but not to abuse or wantonly tyrannise over. The holy Scripture telleth us; *A Righteous Man regardeth the* Prov. xii. 10,
Life of his Beast; but the tender Mercies of the Wicked are cruel. Then what Cruelty is it to train up and set his creatures to wound and kill one another for your Diversion? And what Barbarity to set these poor Creatures at a Butt or Mark to be thrown at? Exulting at the Bruises, Wounds, and Death which you wantonly and cruelly give them? indeed it causes human Nature to shudder, to think that Men of *Understanding in a*
civi-

civilized Country, should thus sink in Action below the ignorant Savage! And what degrading your Nobility of Soul, to take Pleasure in seeing Men and Horses endanger their Lives for your Diversion?

And what *mispending your precious Time*, a Moment of which you cannot properly call your own, in Gaming, Plays, and Dancing; an act of which last, caused the *greatest Prophet* that ever appeared, to lose his Head? Did every one under the Name of Christian duly reflect upon this Circumstance, they certainly would detest the Practice for the great Prophet's Sake. A Practice which some Christians had in such Abhorrence, that they stiled it the *Devil's Procession*, saying; *as many Paces as a Man or Woman maketh in Dancing, so many Paces do they make in going to Hell, the Devil being the Guide, the Middle, and the End of the Dance!*

Matt. xiv. 6.
Waldenses
1160.

And what gross Impiety, Prophanation, and polluting of your Souls, that are or ought to be the *Temples of the Living God*, and *his House of Prayer for all People*; to utter Oaths, Swearing, using the sacred Name in your common Discourse, in express contradiction to the Lord's Commands, who
faith;

2Cor. vi. 16.

faith ; swear not at all ; but let your Commu- Matt. v. ch.
 nication be Yea, Yea ; and Nay, Nay : For
 whatsoever is more than these, cometh of Evil.

Also the Apostle James saith ; above all James v. 12.
 Things, my Brethren, swear not, neither by
 Heaven, neither by the Earth, neither by any
 other Oath : But let your Yea be Yea, and
 your Nay Nay, lest you fall into Condem-
 nation. Nor are we to take his Name in-
 to our Mouths in vain, for he will not hold Exod. xx. 7.
 any one guiltless who takes his Name in vain.

And the Apostle Paul, saith ; let every one 2 Tim. ii. 19.
 that nameth the Name of Christ depart from
 Iniquity : And let no corrupt Communication Eph. iv. 29.
 proceed out of your Mouth, but that which is 39, 31, 32.
 good to the Use of edifying, that it may ad-
 minister Grace unto the Hearers : And grieve
 not the Holy Spirit of God, whereby ye are
 sealed unto the Day of Redemption. Let all
 Bitterness and Wrath, and Anger, and Cla-
 mour, and evil Speaking be put away from
 you, with all Malice ; and be ye kind one to
 another, tender-hearted, forgiving one an-
 other, even as God for Christ's Sake hath
 forgiven you.

And in Drinking to-Excess, what deba-
 sing the Soul even below the Level of the
 Beasts that perish ! For when Men are in-
 toxicated

toxicated with Liquor, their Passions overcome their Reason; and in that State are liable to fall into any Enormity that presents: The Lord by his Prophets, cried woe against them that love strong Drink, saying;
 Isa. v. 11. 22. *Woe unto them who rise up early in the Morning, that they may follow strong Drink, that continue until Night, till Wine inflame them. Woe unto them that are mighty to drink Wine, and Men of Strength to mingle strong Drink. — Woe unto him that giveth his Neighbour Drink; that puttest thy Bottle to him, and makest him drunk.*

It is good to bear in Mind the Advice of
 Col. iii. ch. the holy Apostle, who saith; mortify therefore your Members which are upon the Earth; Fornication, Uncleaness, inordinate Affection, evil Concupiscence, and Covetousness which is Idolatry; for which Things sake the Wrath of God cometh on the Children of Disobedience; in the which ye also walked some Time, when ye lived in them: But now you also put off all these; Anger, Wrath, Malice, Blasphemy, filthy Communication out of your Mouth; Lie not one to another, put on therefore (as the Elect of God, holy and beloved) Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering, forbearing one another,
 and

and forgiving one another, if any Man have a Quarrel against any; even as Christ forgave you, so also do ye. For know ye not 1 Cor. vi. ch. that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Man-kind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God. For what, know ye not that your Body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a Price; therefore glorify God in your Body, and in your Spirits, which are God's.

Oh, dearly Beloveds! think of all these Things, and of their Consequences; flee from them as Banes to Happiness; gird up the 1 Pet. i. 13. Loins of your Minds, be sober, and resolved to pursue those Things that make for Peace. Remember the Crown of Glory is laid up for all, that are faithful Stewards of the manifold Mercies, and Grace of God; not to the 1 Pet. iv. 10. unfaithful negligent rebellious Sinners: These cannot appeal to God, that they have been improving the Talent of Grace he hath bestowed upon them, doing his Will, glorifying 1 Pet. ii. 12. his Name in a religious Life and sober iii. 2.

Conversation, coupled with his awful Fear.

Matt. xxv.
41.

No! on the contrary, they must expect this fearful Sentence; *Depart from me ye cursed, into everlasting Torment, prepared for the Devil and his Angels.*

I John ii. 1.

Some may hope to be saved through Christ and his Righteousness, although they be in their Sins; but this is a great Mistake: For although I firmly believe, if we be saved at all, it is by and through Christ and his Righteousness, but not in our Sins: *He is the Advocate with the Father*, for all who by true Repentance and Amendment of Life, render themselves acceptable to him. It is therefore the Duty of all, not only to believe, to have Faith towards God and our Lord Jesus Christ, but to obey his holy Commands; for, saith the Apostle, *Faith without Works is dead.* And when we have done all which he hath commanded, we must say, *we are unprofitable Servants, we have only done what was our Duty to do.*

Jam. ii. 25.

Luke xvii.
10.

Isa. iii. 1.

The Lord hath now a Controversy with the Nations who disobey his holy Law, as he had formerly, when he threatened to pour forth upon them his righteous Judgments; one of which was, *He would take away the Stay and Staff of Bread.* Is it not prudent
to

to consider, what may be the cause, why there hath been such a Scarcity of Bread in the Land? It is said, *Righteousness exalteth* Prov. xiv. 34. *a Nation, but Sin is a Reproach to any People.* And that *because of Swearing the Land* Jer. xliii. 10. *mourneth.*

Some may alledge natural Causes for the great Scarcity and Distress that hath been in this Land: But *Afflictions do not arise* Job. v. 6. *out of the Dust:* It is the Lord that giveth and withholdeth; his providential Eye is over his Workmanship, and his special Regard is to those who obediently do his Will and Commands; these he will ever bless, as he hath declared by his Servant Moses to Israel. That his Eye should be always upon the Land, *from the Beginning of the* Deut. xi. 13. *Year, even unto the End of the Year; and* 14, 15. *it shall come to pass, saith he, if you shall hearken diligently unto my Commandments, which I command you this Day, to love the Lord your God, and to serve him with all your Heart and with all your Soul; that I will give you the Rain of your Land in his due Season, the first and the latter Rain, that thou mayest gather in thy Corn and thy Wine and thy Oil; and I will send Grass in thy Fields for thy Cattle, that thou mayest eat and be full.* But

Deut. xxviii. 23, 24. But on the other Hand; if they turned away from serving him, they should sow their Seed but not receive an Increase, the Rain shall be turned into Powder and Dust, and the Heaven that is over thy Head shall be Brass, and the Earth that is under thee shall be Iron.

Isa. ch. ii. If Men will not obey his mild persuasive Voice in the Day of Mercy, he will arise in his mighty Power, and shake terribly the Earth: And the Loftiness of Man shall be bowed down, and the Haughtiness of Man shall be laid low, and the Lord will be exalted over his Enemies, who will not that he should reign over them. Remember the Advice of the holy Apostle; Draw nigh to God, and he will draw nigh to you: Cleanse your Hands, ye Sinners, purify your Hearts, ye double-minded. Be afflicted, and mourn, and weep: Let your Laughter be turned to Mourning, and your Joy to Heaviness. Humble yourselves in the Sight of the Lord, and he will lift you up.

James iv. 8,
9, 10

Refrain I pray you from Horse-racing, Cock-fighting, throwing at Coeks, Gaming, Plays, Music, Dancing, Drinking to Excess, Swearing, taking the sacred Name of God in vain, and from every other evil Word and Deed.

Deed. Renounce the Friendship of the worldly Spirit; for the same Apostle saith, *the Friendship of the World is Enmity with James iv. 4. God, whosoever therefore will be a Friend of the World is the Enemy of God.*

Take also the Advice of the holy Prophet; *break off your Sins by Righteousness, and by Dan. iv. 27. shewing Mercy to the Poor.* And in Sincerity of Heart, *seek ye the Lord while he may be Isa. lv. 6, 7. found, call upon him while he is near.* Let the wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon. And though your Sins be as Scarlet, Isa. i. 18. they shall be as white as Snow; though they be red like Crimson, they shall be as Wool. For the Exek. ch. xviii. merciful Lord hath no Pleasure at all in the Death of the wicked, but that they return, repent, and live; therefore, saith he, why will ye die? Return ye and live. Oh the Height and the Depth, the Length and the Breadth of the Love and Mercy of our gracious God to us unworthy Creatures!

Dearly Beloveds! Consider what we all owe unto him, and where-withall have we to pay? For we have not any Thing, but what his Bounty gives; then what, O,

Mic. vi. 7, 8. doth the Lord thy God require of thee? He wants not thy Cattle; he wants not thy Oil; he wants not thy First-born for thy Transgression, nor the Fruit of thy Body for the Sin of thy Soul; But he hath shewed thee what is good, and what he doth require of thee; to do justly, to love Mercy, and to walk humbly before him.

Therefore, all ye whom this may concern, I beseech you to obey the holy Will and Commandments of your merciful God, and he will bless you in all your Undertakings: The Fields will yield their Increase, and Plenty shall abound in your Dwellings; and nothing shall be permitted to hurt or destroy you.

Dearly Beloveds! I beg you will not spurn at this earnest Exhortation; for I have not any Thing in View but your present and everlasting Wellfare. Despise not therefore the Meanness of the Instrument, but accept this Labour of Love, and demonstrate ye are not above Advice, even from one of the meanest of the Lord's Servants, who have been constrained to expose, myself in the awful Dread and Fear of the living God, to warn you in the Day of his Mercy to flee from the Wrath to come, before the
evil

evil Days draw nigh, wherein ye will have no Ecc. xii. ch.
Pleasure in them, but a fearful looking for of
Judgment. Oh then, make God your Friend;
 bow in Mercy before him, who proclaims
 by his Prophet; *Thus saith the high and lofty* Isa. lvii. 15.
One that inhabiteth Eternity, whose Name is lxvi. 2.
holy, I dwell in the high and holy Place, with
him also that is of a contrite and humble
Spirit, and trembleth at my Word.

Make the Lord Jesus Christ your Friend,
 who calls unto all, saying; *Come unto me, all* Matt. xi. 28,
ye that labour, and are heavy laden, and I 29, 30.
will give you Rest. Take my Yoke upon you,
 and learn of me, for I am meek and lowly
 in Heart: And ye shall find Rest to your
 Souls: For my Yoke is easy, and my Burden
 is light.

That you and I may hear the Voice of
 his holy Spirit in our Hearts, and obey his
 Dictates, his Call unto Repentance and A-
 mendment of Life: That we may witness
 him to be our *Comforter* even in this Life; John xiv.
 and when our Days here are finished, we and xvi. ch.
 may be received into everlasting Glory; is
 the sincere Prayer of

Your well-wishing Friend,

A. D.

and that I have seen, when in ye will have no rest in it.
 Pleasure in him, but a joyful looking for of
 Joyment. On then, make God your friend,
 bow in Adore before him, who proclaims
 by his Prophet: That hath the high and lofty
 One that inhabits Eternity, whose Name is
 Holy, I dwell in the high and holy Place, with
 him also that is of a contrite and humble
 Spirit, and trembleth at my Word.



Make the Lord JESUS thy friend,
 who calls unto all, and will have unto me, all that
 will labour, and be laden, and I will give you Rest. For I am tired and have
 a heavy load, and ye shall find Rest to your
 souls. For my Yoke is easy, and my Burden
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